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/For information on the various ceremonies and rituals associated with purification of the participants of a burial, see categories 783, 784, and 785./

/208 cont./

796 assured -- always volunteer. Besides, no one can be forced. But this is not necessary, since there are always more applicants for this position than are needed. On account of the very high costs, however, no one can be fiestero more than three times in all. This number is not the absolute highest, but represents the normal maximum given the financial circumstances of the Paez. One may be albacero more often, however -- up to ten times, I was told -- since this person does not donate any cattle for feeding the village, but merely a pig for the meal on the eve of the festival, and bears the cost of the festival accessories other than the food supply (decorations for the church, candles, fireworks, and the "crazy cow"). The mayordomos only join in with contributions of money to pay the priest.

The fiestero and albacero themselves do not work, but merely serve the guests. For the preparation of the food they have [476] their helpers, men and women, who voluntarily help and at the [273] end of the festival are specially entertained. Above all, carrying the sugar cane from the fields for the large amounts of chicha to be prepared is hard work, for every fiestero wants to prepare the most chicha, since a festival is good only if one can be drunk for a long time.

On the principal festive day of the three annual festivals, which are essentially the same in arrangement, the women start to prepare the feast very early in the festival house. The men also arrive, chicha is drunk heartily, and the musicians start playing early in the morning. [541] No longer entirely sober, everybody assembles for the Mass, which is accompanied by the setting off of fireworks by those who have remained in front of the church door. [788] Then, led by the music, played incessantly, a procession follows, a parade around the church with the flower-decorated image of the Lord and those of the saints.

[431] In the afternoon, the fiesteros, along with the cabildo and [793] a large number of sightseers, set out for the church, in order to [794] give the priest a present of foodstuffs, meat, bananas, vegetables, and eggs in gratitude for the Mass that was held. After that the two fiesteros, along with their albaceros and the music, walk

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487 Routes of communication.--Until the fourth decade of the present century, the routes of penetration were horse paths which passed through the paramos of Guanacas, Las Delicias, and Moras, or through Inzá, Pedregal, Topa, and La Plata. The three first ones communicated with the Cauca valley, and the second with the /282/ Magdalena valley. These were the routes of the colonial era and, to a large extent, of the times [648] of the republic. The Guanacas route was the first to serve for communication between the kingdom of Quito and Santafé de Bogotá, owing, of course, to the more favorable attitude of the Guanaca Indians toward the conquistadores, who, taking advantage of their relationship with the Paez, made them their 797 allies and assistants. The first religious mission was established 175 in Guanacas in 1613. By way of the Paramo de Moras Captain Juan de Ampudia entered Paez territory to take exemplary re- 175 venge for the tragic death of his colleague-at-arms, Captain 648 Pedro de Añasco. To his disgrace and that of Spain, he met a terrible death on the cliffs of Togoima. By way of the same Paramo de Moras came the Adelantado Don Sebastián de Belalcázar, who had the same aims as his unfortunate predecessor, but this time his death, too, was added. The Paez gave him the most crushing defeat on the Peñón de Tálaga, and the Adelantado had to flee, leaving on the field of battle 491 the body of the heroic Captain García Tovar. The intense [484] traffic through these dangerous peaks and cold paramos decreased considerably with the opening of the Quindío road, and even much more with the inauguration of the La Plata-Belalcázar road. Tierradentro is connected by road with Popayán and 487 Neiva. Nowadays only the Indians from Mosoco, San José, and Vitoncó, and the Paez from Toribío, Tacueyó, and • [788] Jambaló travel by way of the Paramo de Moras. That of Las Delicias is traveled by the Moguex, especially on their annual pilgrimages to the religious festivities of Our Lady of Nátaga. The Guanacas route is practically abandoned. There is also another route, traveled relatively frequently, which follows the

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796 Both the fiestero and the albacero have laborers whom they select themselves. The fiestero has the following: three for the

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distribution of food; three chicha-makers, two men and one woman; two millers of sugar cane; one fireworks-maker and two women as
796 cooks. The transporting of the sugar cane is done by volunteers
465 who help out daily in exchange for drink. The albacero has the same laborers, and although he does not kill a beef to reward them, he does sacrifice a pig to this end, especially for the fireworks-maker, with all the honors of the table and the demands of etiquette.

[p. 22 skipped in paginating - Analyst]

/213 cont./

796 sit in the center, his wife on his right and the síndico on his
left. The same etiquette and the same courtesies will be ob-
[264] served. When the liquor has been drunk, there will be a meal
of cabbage and meat: large bowls for the albacero, his wife,
and the síndico. For the others it will be served on platters.
All of them will sip the broth, squeeze out the meat and
cabbage with their hands, and put it in their pouches.

796 Overcome by the fatigue induced by several sleepless
513 nights, by the chicha, and the food, they will sleep on the
ground. When dawn heralds the new day, the enormous sala,
the fiuhne wala, will present the sight of groups of people
sleeping in a promiscuity of sex and age.

XX

The Saint's Procession

796 Immediately after the Mass, with the presence of those
788 who attended it and those who did not, the procession begins,
the essence of the fiesta, according to Padre González. The
image of San Juan, adorned with many flowers, is carried on
a litter by the faithful, who frequently relieve one another,
go round the church with a great profusion of gunpowder, and
[533] finally set off the fireworks castle. The music plays incessant-
796 ly and includes the singing of religious canticles. When the
492 procession is over and the saint has been placed on the altar,
526 the men mount their horses, most of them bareback, and set
out to race madly /214/ across the plains of the locality.
They give free rein to their enthusiasm, allow their spirits
to expand, and whet their appetite for play. Groups of horse-
men in clamorous flight leave behind them their shouts of
"Viva San Juan." In everyday life action has been slow. Now
the movement and excitement seem to counteract the sluggish-
ness and heaviness of everyday life. The sweating animals

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XXVI

Religious Fiestas

796 Among the Paez there are no secular collective celebrations. All are religious. They celebrate with pomp and grandeur: San Andrés, Semana Santa, San Juan, San Pedro and San Pablo, La Santa Cruz, El Día de Difuntos, La Inmaculada Concepción...

[178] The Lazarist missionary, David González, says that as
[179] far back as 1689 the fiestas were organized as they were found
[177] in 1905, that is to say, as they are today. Each pueblo was granted a patron saint and various other protectors. In spite of this, only San Juan Bautista and San Pedro and San Pablo, whose fiestas are celebrated when maize is eared /en macollaje/, the rains are heavier, and the winds are violent, the day of the dead /el día de difuntos/ with its offerings to the souls, the Inmaculada Concepción, when grain is abundant, and the Semana Santa (El Resucitado /The Resurrected/) were the fiestas and saints that aroused the most enthusiasm and sank the deepest roots in the souls of these natives.

771 The Paez, and especially those of Calderas, are religious
796 in externals, not in conviction; they are more concerned with
182 form than with substance. This is revealed in the religious fiestas of these natives. /221/ Few of them attend mass, and fewer yet pray at vespers. To the great majority of them, religious fiestas mean a squandering of gunpowder, lights, aguardiente, and chicha. An abundance of food. The pleasure of getting together. The joy of contact. The music, which assuages hardship, and the dancing, an exteriorization of feeling. It is the expansiveness that leads to gatherings, the sexual jokes that spring up among them without misgivings; it is the continuous drunkenness. It is the display of generosity, the exercises in co-operation and altruism.

796 The priest, as a punishment for failure to attend the Mass
793 on the part of the chief fiestero and albacero, refused to carry
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4:Bernal Villa--57 E-5 (1952-1953) 1953 SC15 Paez SC15

/221 cont./

out the procession. The latter, reeling from chicha and lack of sleep, arrived at the end of the Mass and learned of the decision of the priest, who in addition advised them to save the gunpowder for the procession on the following day. They left. And although they did not march around the church and did not bear on their shoulders the image of the saint, they fired all the firecrackers, the skyrockets, and the fireworks castle to the strains of their native music. The procession was carried out symbolically.

The women and the men are dark in complexion and in apparel. At these celebrations it is not unusual to see them dressed in bright colors and brightly colored beads.

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